

Northwest Review

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SATURDAY, OCTOBER 14, 1905.

Calendar for Next Week.

OCTOBER

- 15—Eighteenth Sunday after Pentecost. St. Theresa, Virgin.
- 16—Monday—Votive office of the Holy Angels.
- 17—Tuesday—Blessed Margaret Mary, Virgin.
- 18—Wednesday—St. Luke, Evangelist.
- 19—Thursday—St. Peter of Alcantara, Confessor.
- 20—Friday—St. John of Kenty, Confessor.
- 21—Saturday—St. Hedwige, Widow.
(Transferred from the 17th inst.)

A TERRIBLE ARRAIGNMENT

Last Saturday, when His Grace the Archbishop of St. Boniface made his episcopal visitation of Portage la Prairie, Mr. Justice Ryan read the very remarkable address we give below. It were faint praise of this lay pronouncement to say that it is far removed from the commonplace. Never before have we read so terrible an arraignment of the purely secular school, so valiant a defence of our valiant Archbishop's stand on the school question. What a splendid answer to the bigot howl that the Catholic laity are driven by their clergy to clamor for Catholic schools! Here is a shrewd layman, a learned and eminently practical judge, who mingles freely with all classes in the wide circuit of his judicial district, who is looked upon by the overwhelmingly Protestant population of that district as fair-minded and tolerant, and yet who thunders against the evils of godless education as no priest or bishop has yet thundered. We feel in reading him that he speaks of what he knows, of what he sees around him. The intensity of the faith which he puts so fervently into practice gives to his bright mind a prophetic insight into the future of "a people, selfish, cold and heartless, as corrupt, lustful and madly devoted to pleasure" as the pagan throngs of the Colosseum gloating over the sufferings of the Christian martyrs.

To the Most Reverend Adelard Langevin
Archbishop of St. Boniface.
In the name of the parishioners of
St. Cuthbert's, we welcome you most
heartily to Portage la Prairie.

The Unpardonable Sin . . .

in advertising is exaggeration. Our goods place us in a position such as to make exaggeration of their quality unnecessary. We simply state facts. A call on us will satisfy you that the value we give in **HARD and SOFT COAL, BIRCH, TAMARAC, JACK PINE and POPLAR WOOD** cannot be surpassed.

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You come to administer the august Sacrament of Confirmation to the candidates sufficiently prepared and intelligent and instructed in Christian doctrines. In every properly organized Christian community, the Church is founded on the school. Our poverty and numerical weakness have made it impossible for us to have a school, a want manifesting itself in many ways, and rendering extremely arduous and difficult the undertaking of our most devoted and self-sacrificing priest, Father Viens, to prepare our children for Confirmation. Nominally the whole Canadian people are Christian, and desire to have their children Christians. Practically, the number is inconsiderable whose knowledge of Christian doctrine is sufficiently thorough, whose lives are sufficiently pure, who can spare the necessary time, and are willing to make the necessary efforts and sacrifices, to inculcate actual and vigorous Christianity to the children in the home. The number of children who can be reached by the Sunday School is so small, the opportunities for teaching so restricted, the difficulty of procuring attendance for the necessary length of time so great, that the instruction obtainable there, even when added to that given at the home, is wholly inadequate to lay the foundations of a healthy Christian faith or to mould the characteristics of a truly earnest follower of the Saviour. The combined action of home school and Church are necessary—never more, frequently less, than sufficient to produce the truly Christian man.

The Christian doctrines are positive and supernatural, and must necessarily be taught. The child, left uninstructed, will not grow up a Christian or a Jew, but will be without positive belief—an unbeliever or an agnostic. To exclude religion from the school is to abandon the children to unbelief, to inaugurate the dominion of agnosticism. It is easy to anticipate the results of the godless school. Already it has produced a generation wanting in respect for parents and the aged, devoid of reverence for sacred places or persons, impatient of all restraint, blindly devoted to amusement, and saddest of all, frequently seeking, even in childish years, relief from some fancied or trifling ill in a suicide's grave. In a few generations the perfected results will be—a nation without anything sacred and without a God,—a people selfish, cold and heartless, as corrupt, lustful and madly devoted to pleasure as those who thronged the Colosseum to gloat over the mutual slaughter of striving

gladiators, or the rending of the unarmed Christian martyrs by the lions and tigers of imperial Rome. In a Christian country, what a strange misnomer to call such schools national schools, where the whole Christian heritage, the sacred acquisitions of ages of Christian striving, suffering and triumph, are foolishly and wantonly discarded. By what a strange perversion of terms are the advocates of such schools called patriotic, and those unpatriotic who, like yourself, most Reverend Sir, are championing the right of the parent to educate his child, and the right of the Christian child to be taught his religion.—the most perfect revelation of God to humanity, the only beacon light shining across the waters of time to guide erring and sinful man to the shores of everlasting peace.

The inexorable logic of events must, it seems to me, before many years, convince every man who studies the subject without prejudice that the continued existence of schools without religion is incompatible with the continued existence of Christianity in the pupils of such schools. When such a conclusion is reached, all who desire the Canadian nation to remain Christian, must unite with you in contending for the cause which the majority of Canadian Protestants now oppose. But whether the sacred banner, which you so bravely bear aloft, shall, while in your hands, expand its sacred folds in victory, or whether the heroic struggle must continue beyond your days, and the banner be borne aloft by other hands, no foe can rob you of the glory of the strife—the battle for God and his little ones, so chivalrously fought and against such fearful odds.

You have with you, to cheer you in the conflict, the prayers of your little flock, and the love and the admiration of every true Catholic, who breathes the free air of Canada, or who, in that great land further south, catches from afar the echoes of the war and girds himself for the dawn of the surely coming morning, when he too must win or fall in battle for the same noble cause. You have the approving voice of our Holy Father, Pope Pius the Tenth, the most lovable and beloved successor of St. Peter, proclaiming to the Catholic world, across all the oceans, that you have fought valiantly in the good cause.

But, above all, you have to sustain you in the unequal struggle the approval of your own conscience, the final individual test of right and wrong, and the conscious indwelling in your breast of the Almighty Spirit, whose pentecostal glow converted the timid

fishermen into prodigies of valor and fortitude and heroism, without a parallel in the records of humanity.

To such a champion, in such a cause, with such approval, what counts the issue of the fight?

Signed on behalf of the congregation,
this seventh day of October, 1905.

JOSEPH RYAN.

Dead Sick of Asthma?

You couldn't be otherwise with such a distressing malady. Well, for one dollar spent on "Catarrhzone" you can be thoroughly cured. Foolish to delay, because asthma steadily grows worse. Get Catarrhzone to-day and cure yourself; it's pleasant to use, very simple and guaranteed. Prescribed by thousands of doctors and used by the people of nine nations—Certainly Catarrhzone must be good; it hasn't failed yet, no matter how chronic the case.

EDUCATION AND RELIGION

Rev. William O'Brien Pardow

Always cogent and convincing the address of the eminent Jesuit, Father Pardow at the Recent Catholic Education Convention in New York, was marked by a candid reasoning that commends its conclusions to all thoughtful people. He spoke as follows:

It is nearly two thousand years since our Lord and Saviour Jesus Christ, gave expression to these startling words: "Call no man Rabbi," that is, teacher—"For One only is ever Master, God." In thus addressing all mankind even unto the end of time, Christ was enunciating an educational principle, the truest, deepest and most far reaching that the world has ever heard.

And yet, to the unthinking multitude, this strong language might seem anything but luminous and only iconoclastic in its calm severity. Do not these words in fact, by one fell blow, destroy nine-tenths of the acquired knowledge which we all value so highly? The world is full of men and women who claim to be teachers. The greatest minds of all ages have given of their best to this most noble of themes. The shelves of our libraries actually groan under the tons of books which have the mighty word, Education, printed in red on the title page, and in large letters, in gold on the covers and on the backs. And yet above all the din of the loud voices, too often, alas! conflicting voices of men and books, sounds clear and

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This is a new department in our Winnipeg store, organized to supply a popular demand for this kind of information.

Our stock of furniture and carpets and other house furnishings is complete in every detail. Our regular catalogue which is sent free for the asking, contains a complete list of the articles we sell.

With the approach of winter people naturally think of warm wearing apparel—warm underclothing, warm hosiery, warm boots, heavy suits and overcoats suited to winter weather. One of the reasons for opening our store in Winnipeg was that we might be in a better position to study the needs of the West. For our fall trade we have just exactly what is wanted in this country.

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